

# ... THE ... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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## EDITORIAL NOTES.

SPIRITUAL freedom—the liberty wherewith Christ hath made us free—has been won for Christians at a great price, even the precious blood of Christ. It is the Apostle Peter that tells us this. In his first Epistle, written to the Christians "who are kept by the power of God through faith unto salvation," he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, received by tradition from your fathers; but by the precious blood of Christ, as of a lamb without blemish and without spot. . . . As new-born babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious.

"Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . .

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. . . .

"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

Spiritual freedom, liberty and equality have been purchased for all believers in Christ by the Sacrifice of Calvary. The soul, washed in the Blood of the Lamb, was made free from sin and from the ordinances and sacraments of the old law. All are brethren in Christ Jesus—"the First-born among many brethren."

Peter did not lord it over his brethren, nor play Pope during his ministry. When Cornelius knelt before him (Acts X), "Peter took him up; saying, stand up; I myself also am a man." And he added: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

In the light of God's Word and the example of Peter and the other believers whom the Lord Jesus first called to be His disciples, what a pitiful spectacle is presented in Rome these days—a dead Pope and the fierce struggle to be his successor and be styled "the Vicar of Christ and successor of Peter." It is a hollow mockery, a blasphemy against the Son of God.

**Protestant Sermons.**

During the illness of Pope Leo XIII the papers reported that ministers of various Protestant churches in different parts of the country had eulogized the aged Pontiff in sermons on the Lord's day, July 12. On the same day President Roosevelt attended service in the Presbyterian Church at Oyster Bay, N. Y., and the pastor of the church prayed for the conversion of the Pope—that he might trust in Christ for the salvation of his soul; and that his successor might teach a pure Gospel. Protestant sermons, like that of Dr. Burrell, which we publish this month, would be appropriate in any evangelical church at this time, when public attention is directed to the affairs of the Roman Catholic Church.

Why we are Protestant Christians and not Roman Catholics, is a subject that would interest any congregation at this time. Dr. Burrell preaches such sermons frequently, as did the late Dr. John Hall, in the Fifth Avenue Presbyterian Church. When Drs. R. S. MacArthur and Frank R. Morse preach on the same subject Calvary Church is crowded. In other cities large congregations will be instructed and edified by such sermons, and many Catholics will attend the services.

**Pope Leo's Last Hours.**

While the closing scenes of the life of Pope Leo XIII were chronicled and pictured in the press, dispatches in a spectacular and vulgar manner, there was not a word or expression that indicated that he had faith in the crucified Saviour as the all-sufficient hope of his salvation. And yet for twenty-five years he had been posing before the world as Christ's vicar. He

received extreme unction, we are told, and the final absolution was given by a Franciscan friar. He had lived in a sacramental circle, and did not know how to get out of it to call upon the Lord even in his dying hour. If he were the vicar of Christ, chosen by God, he would have known the Lord and called upon His name as he surrendered his stewardship. But he was chosen by men to preside over the Roman machine, and to them he was responsible. It was an awful death for a man who said he had the keys of heaven.

**Weighed Down and Fearful.**

The Pope died at 4 P. M., Monday, July 20. Shortly before noon, the dispatches said, he was seized with a sinking spell, and, the report continued: Just at the moment of the seizure a large party of American tourists, unaware of the critical condition of the Pontiff, ascended the grand staircase, talking and laughing. They were approached by a gendarme, who said: "Please do not make any noise, as the Holy Father is dying."

This produced great emotion among the tourists, and they immediately retired.

The Pope continued, now and then, to mutter phrases, although unconscious. At one moment he felt about with his hands and moved his head from side to side, trying to lift himself, while he murmured: "What crowds! What devotion! My dear people!" Then, falling back inertly, he sighed and said: "Oh, the weight of these robes! Can I hold out until the end?" This was followed by scraps of Latin verses and prayers, and then came an interval of silence, which was broken by another access of energy, in which the Pope cried: "The Consistory is over! They can reproach me no longer!"

We doubt not the poor man felt the weight of his robes of office and of his triple crown so heavy that he often wished to be rid of them. The dispatches also report him as saying several times to his valet, "I am afraid; do not leave me."

#### Leo Better Than Many Popes

The dearth of news during the dull season of summer can account in a measure for the fulness of the press dispatches from Rome concerning the Pope's illness, and the fulsome eulogies that appeared in the papers after his death. Old age is entitled to respect, and *Nihil de mortuis nisi bonum*—"say nothing but good of the dead"—is a good axiom. The favorable comparison of Leo XIII with other Popes was discriminating. As a man he was better than most of them, and for his good qualities as a human being the world is thankful. It is significant, however, that Catholics were more guarded in their eulogies than Protestants. A dispatch from Rome, July 22, said irritation is felt at the Vatican against Catholic sovereigns for the cold tone of their telegrams, and their condolences are contrasted with those of Emperor William and President Roosevelt, which were highly satisfactory. The King of Portugal's telegram contained only three lines, while the German Emperor and our President needed a dozen lines each to express their sympathy. Many Catholics in all parts of the world desire something better in religion than Romanism, but Protestant politicians do not sympathize with them and will not help them to cast off the yoke of Rome. But they are coming out of that Babylon as in Reformation times.

#### Pagan and Papal Rome

In pagan mythology Charon was said to be the ferryman of the Styx, a river of the infernal regions, who conveyed the souls of the dead across the river to their final resting place. For this service Charon exacted a fee, and it was customary to put a coin (an obolus) with the body when it was prepared for interment to pay the ferriage. At the burial of the Pope in St. Peter's Church, on July 25, the dispatches said:

When the body had been carefully put in the coffin it was entirely concealed with the red velvet covering which before had been on the bier. The major domo put beside the body of the dead Pope two silken purses containing coins of silver and a bronze medal struck during Leo's pontificate. A eulogy, written in magnificent Latin, and setting forth the great events of Pope Leo's life and reign, enclosed in a metal tube, was also interred with the body.

Could anything better illustrate the pagan origin of Romanism than this incident? Charon's fee was enclosed with the body, and lest the old ferryman should not know his passenger or believe his word that he was Leo XIII, a record of his life and adventures was also put in the casket.

#### The Dominant Factor in Rome.

It must be galling to many American Catholics that the head of their Church must be always an Italian. As a majority of the Cardinals are of that nationality, it is only natural that they should seek to keep the office and its perquisites in their possession. There are thousands of employees, all Italians, connected with the administration of Papal affairs, and office-holders are proverbially tenacious of their positions. Cardinal Gibbons is

the only American at the conclave now in session in Rome to elect a new Pope, but he has no chance for the office. The Papacy, in its present form, may not have many more years to run, and in that case the Italians would cease to be the dominant faction in the affairs of the Roman Church. If the Papacy were a divine institution, its government would not be confined to one nationality.

#### **The Pope an Italian.**

Bishop Henry C. Potter's guarded eulogy of Pope Leo brings to mind an encounter which he had a few years ago with the late Archbishop Corrigan. It was at a public meeting where Dr. Corrigan appeared as a representative of the Irish race. While Bishop Potter has a kindly feeling for the Irish people, he never misses an opportunity of poking fun at them for adhering to the Italian form of religion, which is semi-pagan and not at all suited to the needs of the Irish race.

On this occasion, looking intently at Archbishop Corrigan, Bishop Potter told the story of the Irish Catholic cook in the family of one of his rectors who had called an Italian peddler a "dago." The rector remonstrated with her. "Why, Bridget," said he; "I am surprised that you should abuse in that manner one of your own religion and a countryman of the Pope. If he is a 'dago,' so is your Pope, who is also an Italian."

"I declare to goodness I did not know that," replied Bridget; "I always thought he was an Irishman."

After the advertisement the Papal Church has received these last few weeks in the death of Leo XIII, no one in America will in future be guilty of Bridget's mistake.

#### **Different Forms of Persecution.**

The article, "Roman Persecution of Former Priests," will be read with interest by all priests—those who are still in the Roman ranks fighting the bad fight of Roman supremacy, and in many cases fighting against their own hearts, and those who have been mercifully delivered from the awful tyranny of that unchristian organization. In former times priests who proclaimed their independence of Rome and denounced its iniquities, were burned at the stake like Savonarola. But after Martin Luther had burned the Pope's bull, the emancipated priests could not be burned. But persecution took other forms, some of which, as attacks on character, are indicated in our friend's article. He was a priest himself for some years, a graduate of the Catholic University at Washington, a scholar and a gentleman. Now, as a business man, he cares naught for Rome's persecutions. But he warmly sympathizes with his brother priests who have found refuge, help and strength in Christ's Mission, where he has met many of them.

#### **40,000,000 Lutherans.**

When the ecumenical council of the Methodist Church met in London in September, 1901, it was claimed that there were 30,000,000 adherents of that church in the world, and the claim was justified by the statistics presented.

In the sketch of John Wesley that appeared in the July **CONVERTED CATHOLIC** it was said that the Methodist Church "was the largest Protestant denomination in the world." That sentence should have read, "the largest in this country," as the Lutheran Church, with its 40,000,000 adherents, is the largest Protestant denomination in the world.

## Protestantism and Romanism Contrasted.

The late Dr. T. DeWitt Talmage in his picturesque and forcible language said:

There is only one way to make a man give up his religion, and that is by showing him a better. Violence of denunciation only rouses up opposition. Depend upon it, if we use such weapons, Romanism will beat us. They are more than a match for us in anathema. We cannot compete in bitterness with a church that burned John Oldcastle (in 1417), and scattered the ashes of Wycliffe, and massacred the Waldenses, and exterminated the Albigenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley (in 1555), and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lip of their imperaled chalices.

The weapons of *our* warfare are not carnal, but spiritual and mighty through God to the pulling down of strongholds. To the penances, the costly indulgences and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances and purgatory, invites a world to be saved—a free Bible—a free salvation—a free heaven!

To the Roman Catholic schools and colleges we will oppose our free public schools.

In opposition to the Latinized service of Romish churches, we set plain prayers that all may follow, and plain preaching that all can understand.

In opposition to Romish cathedrals dark, damp and fetid, we will set cheerful churches, with fresh air and plenty of light.

In opposition to the artistic chanting in Romish cathedrals, I set congregational singing.

In opposition to the bigotry of the Romish church, I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Catholic, Calvinist or Armenian, sprinkled or immersed; one Lord—one faith—one baptism—one cross—one Holy Ghost—one Judgment-seat—one doxology—one heaven!

Americans need such preaching as that in Protestant pulpits to-day, when the press is weighed down with eulogies of a dead Pope, who was not immoral or a murderer like many another Pope of the past, or was not assassinated or poisoned, like so many of them—Clement XIV, the victim of the Jesuits, for example—but because he died in his bed the whole world is called upon to admire and worship him. Leo XIII hated Protestant Christianity, and repeatedly denounced the devoted missionaries who preach it in Rome. Now that he is passed from the scene American Protestants should give him the charity of silence. The false system of religion that he so zealously advocated and so diplomatically built up remains, and it should be made to give way to the true religion of Christ. Large numbers of Catholics have outgrown the superstitious fables of Romanism and are asking for the truth of God. It is a blessed missionary work to teach them, a work that the daily press and the "accommodating Protestants" that are eulogizing Leo XIII will not do.

### The Dead Pope.

Pope Leo XIII was a remarkable man. His name was Joachim Pecci. He was born in the mountain town of Capineto, Italy, in 1810, and was a priest and bishop for sixty-six years, of which thirty were spent in Perugia as archbishop. His retention in Perugia was in the nature of exile, as he had imbibed liberal ideas while he was nuncio in Belgium, and during a brief visit to England. In 1852 he was created a cardinal by Pius IX; and the latter called him to Rome as Camerlengo in 1877. This office made him President of the Apostolic Chamber, and in that capacity he rendered the last services to Pius IX, at his death in 1878. The Conclave for the election of a new Pope was held on February 18, 1878, and on February 20 it was announced that Cardinal Pecci had a majority of the votes cast. After an illness of two weeks he died on July 20, and five days later was buried in St. Peter's Church, Rome. He was a good Pope of his Church, a zealous advocate of Romanism as expounded by the Jesuits, who were his teachers, and whom he feared. He had a certain brightness of intellect, and beside his public letters on a variety of subjects, he composed some verses in bad Latin. His predecessor, Pius IX, had himself and all preceding Popes declared infallible by the Vatican Council in 1870, but it is doubtful whether Leo XIII believed himself to be infallible. At all events, he never made any use of the quality or thing, and so far showed some sense. His followers said he was a great diplomat, much more of a politician than a churchman. He said he loved the United States, where he had 10,000,-

000 followers, who sent him millions of dollars while he was Pope. But he condemned Americanism, excommunicated Father Edward McGlynn, and repeatedly snubbed Archbishop Ireland.

From the number of masses and prayers that are said for him, it is assumed that his soul is in Purgatory, "a place of fire and brimstone adjoining hell." If he had trusted in Christ as his Saviour and had called upon Him for mercy and peace, he and his followers would have known that "the blood of Jesus Christ cleanseth from all sin;" that "there is no condemnation to them who are in Christ Jesus;" that "to be absent from the body is to be present with the Lord," and that the Son of God said: "In My Father's house are many mansions; I go to prepare a place for you; that where I am, there ye may be also . . . I am the way, the truth and the life: no man cometh unto the Father but by Me. . . . I will not leave you comfortless: I will come to you . . . I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. He shall teach you all things. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John, XIV).

The Christian who believes the word of the Lord Jesus with contrite and humble heart has no need of masses or prayers for the dead. "Being justified by faith we have peace with God through our Lord Jesus Christ, and rejoice in the hope of the glory of God."





**Pope Leo XIII in His Ecclesiastical Robes and Triple Crown**

blessing the multitudes at St. Peter's Church, Rome, when officiating at High Mass.

## THE PAPACY AND SOME "INFALLIBLE" POPES.

BY THE EDITOR.

The most authentic list of Popes, according to the official Roman Directory, "La Gerarchia Cattolica," for this year issued from the Vatican press, begins with St. Peter, whom it styles "The Prince of the Apostles, and who received from Jesus Christ the supreme pontifical power, which he transmitted to his successors; he was born in Bethsaida, in Galilee, resided first in Antioch, and afterwards in Rome, where he was martyred on June 29, in the year 67, having governed the Church in that city for twenty-five years, two months and seven days."

There is no warrant, in either Scripture or history, that Peter ever was at Rome, or that he was ever Pope, and in none of his writings did he make any pretensions of supremacy over his brother apostles. On the contrary, he declared the equality of all believers. St. Paul lived in Rome, and doubtless died in that city, and in all his writings he makes no reference to Peter's residence in Rome or his Popedom; but he "withstood him to the face, because he was to be blamed."

The "Gerarchia" gives the list of Popes as 263, though other Catholic writers have different lists. For example, the Rev. A. L. Lambert, LL.D., the Editor of the New York *Free-man's Journal*, in the American edition of "Catholic Belief," which he edited, says there were only 257 Popes, from Peter to Leo XIII. Dr. William Barry, a distinguished English Catholic historian in his work, "The Papal Monarchy," published by G. P. Putnam's Sons, of this city, 1902, gives the

number as 263 also, but the names of the Popes are different in some cases. Linus is said to be the second Pope, Cletus the third, Clement I the fourth; and there the confusion begins. While the Vatican Press publication gives Anacletus as the fifth Pope, and says that he reigned from the year 100 to 112, Barry omits him altogether. Other Catholic historians hold that Cletus and Anacletus are one and the same person.

The confusion increases as the centuries roll on. The word "Pope" was not in use for hundreds of years, or until the Church acquired wealth and power that diverted its energies from the service of God to the service of itself and of the world.

### STRENUOUS AND UNHOLY POPES.

The 89th Pope Sisinnius (708), reigned only twenty days, and Stephen II (752), was a Pope for only three days, when, it is said, he died of apoplexy. Constantine II (767), is given by Barry and by other Catholic historians, but is omitted in the regular list. He was a layman like many of those who are called Popes up to that period. Formosus (891-896) was the first bishop who became Pope. While bishop he was driven from his see by Pope John VIII (872-882), who was assassinated by members of his own household. "From this hour," says Dr. Barry (p. 143), "we shall see the Papacy going down as into the Valley of the Shadow of Death. The Papacy could not have sunk lower at this period. Two wicked women, Theodora and Marozia, made and unmade Popes—and feminine usurpation of the Holy See, under



whose rule the Pontiffs are chaplains, and who might have founded a succession in St. Peter's Chair could public opinion have looked with favor on a married clergy . . . a Pope at sixteen, outraged every rule of his order. . . . Such is the ignominious period we have now to sketch as rapidly as possible. Intrigue, unreason, violence and murder furnish its dominant notes."

We will let the adroit Dr. Barry continue in his sketches of the infamous "infallible" Popes. He says (p. 148): "His (Formosus') death gave rise to the most astonishing disorders. Boniface VI, an ex-communicate, and Stephen VI, already Bishop of Anagni, consecrated by Formosus, passed away before the year was out (that is, were murdered). Stephen, however, in his brief Pontificate, called a council in St. John Lateran. He ascended the judgment seat; and the corpse of the late Pontiff (Formosus) dragged from its tomb in St. Peter's, was solemnly set up as prisoner at the bar before the assembled Fathers. Charged with violation of the Canons, it made no reply; neither did the deacon, assigned as counsel for the defense, dare to open his lips. Sentence of guilty was pronounced; the Roman ordinations of Formosus were annulled; his body was stripped of its vestments. The corpse, thrust into a nameless tomb, was taken thence by the populace."

"Within no long time friends of Formosus lay in wait for Pope Stephen, caught and stripped him of his garments, and strangled him in prison, fifteen years after John VIII had been murdered. . . . Romanus occupied the throne four months.

Theodora, twenty days. Then two Popes were elected, Sergius III and John IX." And thus the horrible story, paralleled only in Pagan history, goes on. These Popes were not only not infallible; they were not Christians.

The Reformation of the sixteenth century was necessary to preserve Christianity in the world.

Since then Popes have been comparatively decent.

### Catholic Writers on Popes.

An English Roman Catholic, Mr. S. Lilly, has just published a book entitled, "Christianity and Modern Civilization," in which he refers to some of the "infallible" Popes "who disgraced the Apostolic throne," in the following terms:

"They lived for the most part rather like monsters or wild beasts than bishops, is Mabillon's judgment of them. . . . Stephen VIII, guilty of the brutal indecency of dragging the dead body of his predecessor through the streets. . . . John XII, accused publicly, and apparently on too good grounds, of homicide, perjury, sacrilege, of incest with his relatives and two sisters, of drinking wine in honor of the devil, and of invoking, in gambling, Jupiter, Venus and other demons. . . . But violence and impurity were not the only scandals which disgraced the Chair of Peter. Simony was no less conspicuous; and it passed into a proverb that everything in Rome had its price. . . . John XIX, who had himself, when a mere layman, purchased the Popedom upon the death of Benedict VIII, offered to confer the title of Universal Bishop upon the Patriarch of Constantinople for a pe-

cuniary consideration. His successor, Benedict IX, who is stated to have been ordained at the age of twelve, after a career of which, according to the chronicler, the chief incidents were 'many vile adulteries, and murders perpetrated by his own hands,' resolved to wed his first cousin, and finding that public opinion would not tolerate a married Pontiff, sold the Papacy to John Gratian, and himself consecrated him by the name of Gregory VI, in 1044" (pp. 174-178).

It cannot be that these men were the vicars of Christ; yet that is what the Roman Catholic Church teaches; and if a Catholic should go to confession to a conscientious priest and declare he did not believe in their infallibility he could not be absolved. Roman Catholicism is a huge mass of contradictions and lies mingled with a small quantity of truth.

#### TESTIMONY OF BARONIUS.

Nothing is better attested in history than that scores of Popes were men of the vilest character. Baronius, a Roman Catholic historian, referring to some of these Popes, says:

"What execrable and abominable things the sacred Apostolic See, upon whose hinge the universal Catholic Church turns, has been compelled to suffer! O, shame! O, grief! How many monsters, horrible to be seen, were intruded by secular princes, into that seat; how many tragedies were consummated; with what filth was it her fate to be spattered, with what loathsome impurities to be defiled, and by those to be blackened with perpetual infamy. . . . What was then the face of the holy Roman Church? How most foul, when harlots, at once most powerful and most

base, ruled at Rome, at whose will sees were changed, bishops were presented, and—what is horrible to hear and unutterable—pseudo-bishops, their paramours, were intruded into the See of Peter, who are enrolled in the catalogue of Roman pontiffs only for the sake of marking the times."

#### CORRESPONDENCE.

From San Francisco.

"I have given away many copies of your magazine, and always try to have them passed round so as to have as many people read them as possible. I want Protestants to know more than they do about the duplicity, craft and determination of the priests to obtain control of our country. If our daily papers only dared to print what they might and ought of the iniquities of Rome and her officials, there would be a vastly different feeling toward that Church."



A New England pastor writes: "Please send me the magazine for another year. I feel constrained to subscribe because your work is so all-important, although I am obliged to cease preaching for a year, and therefore my salary ceases."



From Massachusetts:

"Besides subscribing for THE CONVERTED CATHOLIC my heart aches to do more for the work which so needs help; but I can only pray that He who has called you to it will not let it fail or fall from your hands. I try to do what good I can with my copy.

"Our minister's wife likes to take it and pass it along. The minister himself was formerly a Greek Catholic, who has been converted."

### CHRIST'S MISSION WORK.

Another Italian priest came to Christ's Mission last month. Though a man of unusual intelligence and in the prime of life, he was, like all priests, utterly ignorant of the evangelical faith. His desire was to learn the English language and be thus enabled to "make a living," as he expressed it, in this country. He had been a priest for ten years in Italy, but the way did not open for him there to leave the Roman Catholic Church. He brought good letters from his bishop and received a "celebret," or permission to say mass in this diocese from Rev. Dr. Ferranti, the Italian secretary of Archbishop Farley. He had not made use of this faculty, and did not intend to do so, but it gave him standing in the diocese as a good and regular priest, and he prized it as a certificate of character. He was told at the Mission, however, that his status among American Protestant Christians would be better if he returned his faculties to Archbishop Farley and wrote him a letter giving his reasons for renouncing the Roman Catholic faith and withdrawing from the priesthood. This is the first step to be taken by a priest who is sincere in his desire to sever all connection with the Roman Catholic Church. A priest is like an officer in the Papal army, who, if he wishes to obtain a commission in another army, must resign his former position. With the majority of priests, however, the first thought is to desert and be emancipated from the slavery of compulsory adherence to doctrines which they no longer believe, and to practices which are debasing to their manhood. Hearing the confessions of people

who may be better than themselves, and giving absolution when they know they have not the power to forgive sins; offering up masses which are travesties of the sacrifice of Calvary, when they know they have not the power to bring Christ down from above; receiving money for praying souls out of Purgatory, when they know there is no such place; pretending to believe in Papal infallibility, when they laugh at it privately—these and many other incongruities of Romanism that present themselves to priests in the exercise of their sacerdotal functions impel them to renounce the priesthood as speedily as possible without regard to their future. Christ's Mission helps such men, first of all by endeavoring to bring them into right relations with God and the Christian religion by lifting up Christ as the Saviour who has power to make them new creatures if they believe in Him with the heart as well as the mind and trust Him for salvation. When they accept Him as Saviour and Lord the way to a useful and happy life will open for them, according to their capacity.

Christ's Mission has been open all summer, and much good has been done in the conferences with those who called. Pastor O'Connor preached at both services, the first and last Sundays of July in the Hamilton Grange Reformed Church, Convent avenue and 145th street, this city, when the members of the Washington Heights Baptist Church also attended the meetings.

The first Sunday in August he will preach at the Bible Conference in Perkasié Park, a summer resort midway between Philadelphia and Bethlehem, Pa., where thousands of Christ-

ians meet annually for the study of the Bible and the best methods of Christian work.

### **"Infallibility a Protestant Invention."**

A copy of the Rev. Stephen Keenan's "Controversial Catechism, or Protestantism Refuted and Catholicism Established," published in Edinburgh in 1851, and bearing the imprimatur of the Vicar Apostolic of Eastern Scotland, Edinburgh, and of the Northern Division of Scotland, is a very rare book which has been noticed in previous volumes of this Magazine.

On page 102 we find this question and answer:

"Q. Must not Catholics believe the Pope in himself to be infallible?

"A. This is a Protestant invention; it is no article of the Catholic faith."

Our copy of this book is the Ninth Edition.

A few months ago the Rev. C. Smith, a Presbyterian minister of Bethalto, Ill., wrote us as follows: "I have in my possession the original Scotch edition of Father Keenan's Controversial Catechism, published in 1846, repudiating the doctrine of Papal Infallibility. Father Keenan was a well-known figure on the streets of Dundee, my native city, where he was in charge of the only Roman Catholic Church there at that time. It was there that I bought my copy, when a young man, at a second-hand book store. About twelve years ago I learned that it was a very rare book, having been suppressed by the Roman Catholic Church after the Infallibility decree."

On this last point our good brother was mistaken, for it is still used as a

text-book in the Church, but since the promulgation of the dogma of the Papal Infallibility in 1870 a new plate has been made for page 102, the question and answer on that topic being omitted altogether, and the other questions and replies being so arranged as to fill up the space that would otherwise be vacant.

Dr. Smith kindly sent us his copy of the original edition, published by James Marshall, 22 Leith street, Edinburgh; James Chalmers, Castle street, Dundee; and H. Margey, Glasgow, and dated 1846. It has the same endorsement of the Roman Catholic bishops of Scotland as the ninth edition of 1851, which we already possessed. But the question and answer on "Infallibility a Protestant Invention," are on p. 117 in the original copy.

In another letter dated April 27, 1903, Dr. Smith said: "I learned about twelve years ago that Keenan's Catechism was a very rare book, and it gives me pleasure to present it to you, as I am reading the bound volumes of THE CONVERTED CATHOLIC with much interest, and earnestly pray that your work will be the means of turning many more from paganized to evangelical Christianity."

As the Jesuits were the instigators of the dogma of Papal infallibility—which every Roman Catholic must now believe of all the Popes that ever lived, monsters though many of them were—we doubt not they would like to suppress the copies that we possess. But as we keep them under lock and key they cannot purloin them.

It is thus that the Catholic people are deceived by the priests, who in many cases are themselves deceived. Infallibility is a lying Jesuit invention.

## THE POSITIVISM OF PROTESTANTISM.

BY REV. DAVID JAMES BURRELL, D.D., LL.D., MARBLE COLLEGIATE CHURCH,  
NEW YORK.

"I protest": 1 Cor. 15, 31.

The strongest form of affirmation possible to the Greeks was in the word *nê*, the particle of adjuration, which is rendered in both the King James and Revised versions "I protest." This would appear to militate against the opinion prevalent in some quarters, that the name "Protestant" is open to objection on the ground that it suggests a denial of error rather than a downright and positive declaration of truth.

The word is from *pro-testari*, meaning to testify for or in behalf of. In the Latin, as in Old English, it was applied not only to the offering of evidence but to the proving of a case. Then as now hearsay evidence was ruled out; the witness, as a "Protestant," was required to testify concerning that which he had "seen with his eyes and handled with his hands" (1 John 1, 1-3).

In the last interview of Jesus with his disciples he said "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth" (Acts 1, 8). As witnesses, *martyres*, or "Protestants," our commission is to forth-tell in the most positive manner, the truth of the Gospel. The Gospel is a case in Court, we are the witnesses and the world is the Jury that sits in judgment on the evidence which we offer to sustain it.

The name "Protestant" was first applied to Luther and his associates in the Council of Spires, A. D. 1529, when they presented a formal "Expostulation" against certain errors; as others, for a like reason, are called

"Dissenters" and "Non-conformists" in these days. But the negative form of the Expostulation of Spires was merely incidental to the reaffirmation with a tremendous emphasis, of certain vital and positive facts.

It is a mistake to suppose that Protestantism, except in name, began with the Reformation. The Reformation was merely the revival of a dormant principle. In the hand of one of Belzoni's mummies, taken from a crypt by the river side in Egypt a hundred years ago, was found a bulb. It had been within the clasp of that dead man for three thousand years; but being planted, it is said to have put forth newness of life. All that the reformers did was to unclasp the stiff fingers of a Church dead in formalism and take therefrom a form of religion, which, though it shared in the darkness of death, had never died; and they planted it, and like the mustard seed of the parable it grew and became a tree, so that the fowls of the air lodge in the branches of it.

### THE REFORMATION A RESTORATION.

So then the Reformation was not a revolution, since it introduced nothing new. It was distinctly a renaissance or restoration, a getting back to original and essential things. The Church had forgotten the faith of the fathers; had overlaid scripture with old wives' fables; had pushed Christ aside to make way for the Pope and the hierarchy; had substituted the mint, anise and cummin of ceremonialism for the weightier matters of truth and righteousness. The lights

of the Sanctuary were gone out and there was a famine of the word. At length the abomination of desolation was reached when King Henry IV, under pain of excommunication, crossed the Alps in midwinter and, presented himself in sackcloth at Canossa; where, after waiting three days at the Pope's threshold, he was absolved and permitted to kiss the foot of His Holiness. The "dark ages" were then at their darkest; it was time for a reformation, for the breaking of a better day.

In the museum of Prague there is a picture, in an old missal, representing a fagot-fire at which one man is kindling the spark, another blowing the flame and still another waving a blazing torch. These are the three original Protestants, who were instrumental under God in bringing in the Reformation, each of whom stood for one of its great positive principles.

#### JOHN WYCLIFFE.

I. The man kindling the spark was Wycliffe, whose watchword was "Back to the Bible!" The search warrant which Christ placed in the hands of the people when he said "Search the Scriptures" had been snatched away and appropriated by the Pope and hierarchy. So far as the people were concerned the Bible was a closed book; it was kept in the cloisters or chained to the high altars of the cathedrals; and when read to the multitudes it was read in an unknown tongue. Wycliffe said, "I will translate the Scriptures into the vernacular; so that every plow-boy may read them as he toils among the furrows." His Bible was published in 1384; and was immediately placed in the *Index Expurgatorius*.

Wycliffe himself was persecuted until his death; and by order of the Council of Constance his bones were exhumed and burned; the ashes were cast upon the river and the river carried them to the sea. But the keynote of Protestantism had been struck: "A true Bible and an open one!"

The Scriptures stand alone as our infallible rule of life. They are separated by their absolute truth and trustworthiness from all other books. The holy men who were chosen to write Scripture were endued with power to declare without error the whole counsel of God. The touchstone of Scripture is truthfulness. The man who denies the truthfulness of Scripture sets himself against the consensus of the Protestant Churches, and is, so far forth, a rationalist. The Protestant Church asserts its faith in Scripture as a true declaration of the divine will.

#### THE OPEN BIBLE.

The Scriptures are free and open to every man. In pursuance of this proposition the Protestant Church has multiplied the Scriptures in the vernacular until they are now circulated in more than three hundred various tongues and scattered over the world like leaves of the tree of life. We hold that all power is in this Word: power of conversion, as it is written, "The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit"; the power of sanctification, as implied in our Master's pontifical prayer, "Sanctify them by thy truth, thy Word is truth"; the power of the world's ultimate deliverance, as it is written, "Go ye, evangelize."



and again, "Preach the Word," and again, "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

The last three hundred years are the glory of all history. At the beginning of the 16th century the world was in darkness. The Scriptures were laid away in monasteries, where the monks were engaged in illuminating missals, chanting prayers and swinging censers. The people without, the unshod people under the shadow of the monasteries, were in midnight darkness. The truth in the open Scriptures flew abroad like Milton's angel with the flaming torch. Schools, hospitals and institutions of mercy were multiplied along the way. The people became a power. The world began to recognize the dignity of man. Light came not in a sunburst, but, as it pierced the primeval shadows of Chaos, glimmering and trembling, brighter and brighter unto the perfect day, so the world moves on, under the illuminating power of the Scriptures, toward the restitution of all things.

JOHN HUSS.

II. The second man at the bonfire was John Huss, whose watchword was, "Back to Christ!" He insisted that all priests and mediators must stand out of the way that the sinner might, through Christ alone, have access to God. This involved an incidental but unspoken denial of the

value of images, confessionals and ecclesiastical absolution. Huss was brought to the stake A. D. 1415, wearing a yellow cap painted with red devils; his ashes were sprinkled on the river and carried to the sea.

#### PETER AND THE ROCK.

As Protestants we hold that Christ is the foundation of His Church. When he said to Peter, who had just made the good confession, "Thou art *Petros*, and on this rock I will build my church, and the gates of hell shall not prevail against it," he meant not that Peter was to be the foundation of the Church, but rather the great truth to which Peter had just given utterance: "Thou art the Christ the Son of the living God." To say that Peter is the Rock is bad philology, bad philosophy, bad history, bad religion and bad common sense. The Apostle was called *Petros*, a stone, because, on account of his brave statement of the great fundamental truth, he was a stone hewn out of the rock; just as Scipio was called Africanus, because he had traversed Africa, and just as Balboa was called Pacificus, because from the crags of Panama he first had seen the great western sea. This view is consistent with Scripture; for other foundation can no man lay than hath been laid, which is Jesus Christ. It is also consistent with history; for in point of fact Christ, and not Peter, has been and is the foundation of the Christian Church. Had it been otherwise, the story of the Church would in all probability have been written in these words: "The rain descended and the floods came and the winds blew and beat upon it, and it fell." As it is, however, the history stands thus: "The rain descended and the floods

came and the winds blew and beat upon it, and it fell not because it was founded upon a rock." Thus the promise is fulfilled, "The gates of hell shall not prevail against it."

#### JESUS ONLY.

Christ stands alone in His relation to the Church. Jesus only! He is first, last, midst, and all in all. The saints in glory are at an infinite remove from Him. Mary, the virgin mother, was blessed among women, but she was a mere woman, after all. It was a grave rebuke that was administered to John in Patmos when he fell at the feet of the angel to worship him. If ever a being, other than God himself, was worthy of adoration, it was surely that strong angel who, with glowing face, had drawn the veil to reveal to the exiled evangelist his visions of the endless life. But when John would have accorded to him this honor, he recoiled with horror from it, saying, "See thou do it not for I am thy fellow-servant, and of thy brethren the prophets; worship God." This is why we Protestants have no saints in our calendar. This is why we have no *Ave Marias* in our liturgy. We believe that the word is imperative and final: "Worship God!"

#### THE ONLY MEDIATOR.

Christ is accessible to all. We deny the need of any intermediaries between the soul and him. His word is, "Come unto me." The rending of the veil from the top to the bottom in the very hour when Jesus dying, cried, upon the cross, "It is finished!" meant that a new and living way was now opened into the holiest of all. Let priests and pontiffs and ecclesiastical principalities and powers of every sort now stand aside! Clear

the way! The function of the Church and her ministers is *not* to guard the mercy-seat against the approach of the sinner, but simply to announce that Jesus waits to hear and comfort and strengthen and pardon and save him. Mediators? No! Intercessors? No! Confessors? O, no! This is child's play, but with serious consequences. Out upon all such interference with the sovereignty of Christ in holy things! In the new dispensation of the Spirit every man is made a king and priest unto God.

#### MARTIN LUTHER.

III. The third man at the bonfire was Martin Luther, who nailed the Ninety-five Theses of Protestantism to the Chapel door at Wittenberg A. D. 1517. His watchword was, "Back to the Cross!" His great doctrine was Justification by Faith, which he called *articulum ecclesiæ stantis aut cadentis*, "the article of a standing or falling church." This is the fundamental truth of Christianity; it is the basis of personal character; and it is the sum and substance of all true preaching, since no man can be a true minister of Christ who does not point an index finger to the Cross saying, "Behold the Lamb of God!"

#### PROTESTANTISM IS PROGRESS.

This then is Protestantism as outlined by Divine Providence in the logic of events. Its only pontiff is Christ, whose name is above every other which is named in heaven or on earth. Its only Book is that which was written by holy men as they were moved by the Holy Ghost. Its song of praise is,

"All hail the power of Jesus' name!  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of all."

In the affairs of men and nations Protestantism has been vitally associated with all the forward movements of the last three centuries. At a Council in Rome, A. D. 1514, the supposed extermination of the Lollards and Waldenses was celebrated in a proclamation beginning. *Nemo reclamatus, nullus obsistit!*—"The last of the Protestants is dead!" Since that time the world has changed hands. The three nations standing in the forefront of civilization and progress are England, Germany and America; all Protestant. If you want to find Romanism, you must go to Spain, Austro-Hungary and the South American Republics. A religion must be judged like an individual; it is its fruits that tell.

Is Protestantism destined to abide? That remains to be seen. It must die or live under the law of the survival of the fittest. In the great square at Wittenberg there stands a monument to the Reformation, on the base of which is this inscription, "Ist's Gottes Werk, so wird's bestehen: ist's Menschen Werk, wird's untergehen." If the great principles which constitute the very life of Protestantism—namely, the Supremacy of Christ, the Ultimate Authority of Scripture, and Justification by Faith—are abandoned, there will be no good reason for its further continuance; but if it stands for these propositions and faithfully applies them to the mighty work of universal evangelization, the gates of hell shall not prevail against it.

The priests who come to Christ's Mission should be evangelists to the Catholic people, says a friend. But who will send them, who will support them? We have great hopes for the future.

### Rome in Ireland.

We have spent a month in dear old Ireland. I had long looked forward to this visit after an absence of so many years, picturing in my mind a beautiful country, a nation of noble spirits and warm hearts, trustful even to deception—a land of splendid churches, monasteries and convents, with an army of priests, monks and nuns, all working together for the people's good.

You may imagine my humiliation when I discovered the true state of affairs. That my country people are warm-hearted and noble-spirited is true; but their circumstances and condition are appalling. The poverty, the degradation, and the loss of self-respect were altogether distressing. I saw my country people in rags, begging on the road side, while English and American tourists were scornfully doling out a few pence to them.

I asked friends—some of them, priests—the reason for this state of things: I was told that Ireland would never be prosperous until the Saxon landlord was driven from her shores and she had Home Rule. I was also advised to get two books written by Mr. McCarthy. I obtained them, and was grateful for the information written by an Irishman and a Roman Catholic, which I think I may take as correct. He evidently has the courage of his opinions, and indeed, as he gives quotations from authentic sources, there can be no mistake.

Fancy 30,000 priests, monks and nuns sponging on people who appear to have lost all spirit! But from all I learn the eyes of the people are being opened, and only a leader is needed to shake off the power of the priest, at least in secular affairs. At present the

ramifications of that power are so much felt in every walk of life as to be unbearable.

We often think of you and the struggle you have against such odds. The prayers of God's people are with you every day. You do not need to knock Dagon down; just bring in the ark of God, and he will fall and be broken to pieces.

I saw Mr. Connellan in Dublin. He has also a struggle, but he is upheld by the prayers of God's people in Ireland. May God raise up many more like him, who will come out and endeavor to open the blinded eyes of their countrymen. THOMAS FIELD.

### A Letter from Spain.

A brother beloved, L. B. Armstrong, who has lived in Spain since 1867, and who has always taken active part in evangelistic work in that country, writes as follows:

Barcelona, May 28, 1903.

Some unknown friend sends me *THE CONVERTED CATHOLIC*, the tone of which I like. It has been my privilege to evangelize in Spain since 1867 (there was no religious liberty then) to date.

In Spain Rome has no dread of controversy, but she dreads an open Bible, and the simple explanation of the Scriptures by converted Spaniards. And there is another thing that Rome dreads—the simple prayers of converted Spaniards.

The wonderful blessing that God has given to the Gospel work in the Philippines is, in my opinion, the result of a spirit of prayer which God has given to converted natives. These are working on apostolic lines, and have received apostolic blessings.

After Pentecost the apostles and the early Church, lived on Pentecostal lines, obedient to John xvii, "all one," they continued steadfast in prayer, all, with one accord, united in Christ.

After Pentecost, Jerusalem was dotted with prayer meetings in the houses. The apostles themselves said: "We will continue steadfastly in prayer." First, in prayer, and then, in the ministry of the Word. Through prayer they got their messages direct from God, through the Spirit.

Missionaries in Manila and afterwards in Cebu, made remarkable experiences of the power of prayer meetings of converted people, whose prayers brought conversion to natives in Bible classes, and these at once became evangelists, full of zeal, and God used them. What they told in their prayer meetings produced praise, and increased prayer; prayer was to them a reality—the answers were there to prove that God is hearing and answering our prayers.

The best work in Spain has been done on the same lines of oneness, prayer and much evangelization.

The spirit of the Evil One is so mighty in the Church of Rome that only the spirit of Jesus, who is in every true believer, has power to gain the victory.

When Rome is conquered, even by force, as in France, there will be a blessing if Protestants of that country commence to evangelize the masses with the simple Gospel.

And Spain? Spain will copy France.

I wish *THE CONVERTED CATHOLIC* much success in its useful mission.

## ROMAN CATHOLICS AND THE BIBLE.

An Interesting Experiment.

### III.

“FOR these are the most abundant sources which ought to be left open to everyone to draw from them purity of morals and of doctrines; to eradicate the errors which are so widely disseminated in these corrupt times.” This is an extract from Letter of Pope Pius VI, dated April, 1778, which appears in all copies of the Douay Bibles or Testaments. It seems that Roman Catholics generally disregard the good advice given them by one of their “infallible” Popes. What Roman Catholic writers think and say of the decline of religious feeling among the masses can only be accounted for by the ignorance of the average Catholics and their utter disregard for the Word of God.

Père Hyacinthe has recently declared, as an evidence of religious indifference in France, that 30,000,000 out of 38,000,000 French Catholics do not receive the sacraments at Easter, and are consequently excommunicated. Vicar General Mooney, in opening a new parochial school in Yonkers, said:

“The source of much of the social trouble in this country is the want of religious training of children, and the consequent growth of infidelity where God’s laws are ignored. You will teach your children in the precepts of religion. This surely is the need.”

The precepts of the Word of God in the mind and in the heart is the cure for all evil.

Madame Calderon, a Catholic lady, the wife of the Spanish Ambassador, described the condition of things in

Mexico as follows in some letters to her daughters:

“The other night I was present at a much stranger scene, at the discipline performed by the men, admission having been procured by certain means, *private but powerful*.” She proceeded in company with friends enveloped in large cloaks, to the Church of St. Augustine. One hundred and fifty men were there, their whole bodies concealed by cloaks and serapes. A monk ascended the pulpit and gave a forcible description of the torments in hell for impenitent sinners. Following this the organ played and the church was plunged into profound darkness. “Suddenly we heard the sound of hundreds of scourges descending upon the bare flesh. I cannot conceive anything more horrible. In ten minutes the sound became splashing from the blood that was flowing. This scourging continued for half an hour. At length the monk interfered and begged them to stop, which, when exhausted, they finally did.”

The lady also describes a visit to one of the two Virgins the Mexican people adore, called the Virgin de los Remedios. Madame de Calderon was admitted to the sanctum where this virgin is kept, and kissed the hem of her satin robe. She says: “The image is a wooden doll about a foot high, holding in its arms an infant Jesus, both faces evidently carved with a rude penknife; two holes for the eyes and another for the mouth. No Indian idol could be much uglier.”

Would such things be possible

among a people given to the reading of the Word of God?

Abbé Emanuel Domenech, Chaplain of the French Expeditionary Force of 1867, and a Roman Catholic prelate, having the special confidence of Louis Napoleon, says: "Mexican faith is a dead faith. The abuse of external ceremonies and the absence of internal exercises of piety have killed the faith in Mexico. It is in vain to seek good fruit from a worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. The worship of Saints and Madonnas so absorbs the devotion of the people that but little time is left to think about God. . . . The Mexican is not a Catholic," he continues, "he is simply a Christian because he has been baptized. If the Pope should abolish all simoniacal livings, and excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair."

Thus we find that in a church in which the people do not read the Bible, even the religious teachers may become criminals and murderers, and think they do God's service. The New York *Observer* printed an article by Rev. A. De Coppet, in which he says: "One of these (that is, eminent representatives of Catholicism), Monsieur Michel, who has traveled much and seen the benefits derived from the study of the Bible in Protestant countries, has unceasingly pleaded before the Catholic world, the grand cause of the return to the Holy Scriptures. 'What,' says he, 'are the four millions devoted by France to the propagation of the faith, compared with the sixty

millions given by England and America for the spread of the Word of God? Those who have the care of souls should see that every family of education possesses at least one copy of the Word of God, and peruses it daily.'"

Monseignor D'Hulst, rector of the Catholic Institute of Paris, deplors the ignorance in which those are who, in regard to the Bible, are satisfied with the insignificant portions of the sacred text contained in the Roman Catholic Prayer Book. He says: "It is an innovation in the Church; the system of making the Bible a sealed book to all but the clergy."

The Abbé Garnier says: "We have abandoned the Gospel through an exaggerated opposition to Protestant errors; we wanted a reaction, and, as unusual, we have shot over the mark. It is the Gospel which has created civilization; it is that alone can re-create it."

And what can prompt such utterances from these earnest men, but the sad conviction that the life of the members of the Roman Catholic Church is not conformed to the Word of God?

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From Ohio:

"I have a Roman Catholic friend whom I wish to win from Catholicism to Protestantism, and whose name and address I send you, that you may send the magazine regularly.

"Your magazine, and especially the letters to Cardinal Gibbons, have shown me the evil of the Roman Catholic Church.

"I have for a long time wanted to win my friend, and I thought you could help me."



## CONVENT ATROCITIES.

BY AUGUSTINE BAUMANN, FORMERLY PRIEST OF THE PASSIONIST ORDER,  
HOBOKEN, N. J.

The French Government, pursuing its work of clearing France of some of the worst features of medieval monasticism, has decided to close some nine hundred nunneries. The action of the Government was urgent, for, at the very moment when the law was voted in the Chamber, such revelations were brought out before the courts as astonished even the most indifferent among the people.

Only a few months ago the nuns of the Good Shepherd, at Nancy, were condemned to pay damages of ten thousand francs (\$2,000) to one of their victims for cruelty, and now a new case has come out of still darker colors.

The case came up before the Court of Tours, where the superioress of the Refuge of Our Lady of Charity, a certain nun called Sister Mary Rose of the Heart of Jesus, was accused, together with two assistant nuns, of having exercised barbarous cruelty on some of the inmates of her convent. Two of the best lawyers from Paris defended the case for the sisters and the Government attorney took up the cause of the children. More than twenty charges were made against the nuns, and sixty-nine witnesses were called, all of them enjoying perfect freedom and having been former victims in the convent.

These sixty-nine witnesses were unanimous in stating that among the punishments frequently inflicted on them during the coldest days in winter, the convent not being heated, were cold douches; on certain occasions when any of them resisted, straight jackets were put on them,

or they were dragged down into cellars to sleep there during the night. Others testified that when they committed the slightest fault the superioress would order their hair to be cut. Two barbers of Tours deposed that they had been frequently called in to cut the hair of the inmates and that they paid a good price for being permitted to carry off rich tresses of hair.

Another penalty inflicted daily and almost hourly was that of making crosses with the tongue on the floor, on the ground, in the gardens, and in more repulsive places that I had better not mention. I wrote up this matter some years ago in this magazine showing how this very practice was frequent, not in medieval Europe, but in certain convents in America, where we boast of our great progress in civilization. I did not think then that the practices I exposed would so soon come out in the full light of a judicial tribunal, and that all France would be shocked to hear them described under oath before judges.

I am sorry to think that the same public feeling cannot be aroused at present in the United States. There, in the convents of monks and nuns, just as here, safe from any legal inspection or public control, poor novices and pupils are made to eat dirt with their tongues, to swallow the dust of halls and corridors which they have to lick on their knees, and to submit to the most humiliating penances that a spirit of barbarous fanaticism has invented. In France, at least, a tribunal has been found

to punish these acts of savagery on the part of monastic superiors, to close up the convent where such outrages were committed on human nature, and to protect the innocent and the young.

The examination speaks for itself; I shall cite only a few examples:

Attorney questioning the Superior-ess, Sister Mary Rose:

"Have you not sometimes pulled the pupils by the hair, and knocked their heads against the ground?"

Sister Mary Rose: "Never, your Honor; I made them bend their heads down, but I did not strike the floor with them."

Attorney: "And crosses with the tongue on the ground. This punishment was particularly repugnant on account of the dirt which the children swallowed. Do you admit it?"

Sister Mary Rose: "Well, they were very small crosses, that one could hardly see."

Attorney: "How many of these crosses or lines with the tongue had the children to make?"

Sister Mary Rose: "From one to five; never more than ten."

Attorney: "Did you not sometimes rub the filth of animals in their faces?"

Sister Mary Rose: "Yes, but only twice, because they had been saying obscene things."

Judge: "Let me observe that this punishment was disgusting. If you were not able to govern those under you by other means you should have set them at liberty."

Attorney: "Two straight jackets were used in the convent; one with one sleeve, and the other with two."

Sister Mary Rose: "I never knew of more than one, that which was confiscated by the tribunal."

One of the witnesses told the story of one of her companions who died at the convent. Her name was Marie Grenier; she was ill one day and unable to work. The superioress ordered her an ice-cold douche, which, on account of the critical state the girl was in, caused such a shock that she died twelve hours afterwards. It was a common thing, she added, for the superioress to order a cold douche when any of the girls were ill.

The people who were in the court room, and who heard the harrowing details related by the witnesses, became so exasperated that they threatened to tear the superioress to pieces. She had to be taken under special custody and led from the court to prison by a door to which the public had no access. On the second day of the hearing more than two thousand people gathered round the court, and resolutions were passed to protest against such practices and inviting the Government to order a regular inspection of all nunneries. Like the convent at Nancy, the Refuge at Tours was supposed to take in orphans, to nurse and care for invalids, and, in general, to keep boarders for charity.

Charity, as may be seen, was completely lost sight of. A number of witnesses stated before the court that they had frequently been obliged to work eighteen hours a day. After years of slaving in the Refuge, if on any pretext they had to be dismissed, the nuns refused to pay them any indemnity. In one case an inmate should have received a legacy of three hundred dollars. The girl never saw her money, as the superioress took it for the general expenses of the convent, and, as she added, for the girl's

education. It is no wonder that Mr. Felix Roussel, in a meeting of the Paris Municipal Assembly, said: "This new scandal calls to mind the recent revelations of the proceedings in the Bon Pasteur of Nancy, where poor innocent creatures were submitted to tortures that we no longer permit in our prisons or penal settlements. Is it not time that every honest man should protest against the existence of these convents and pseudo-charitable asylums? Who is there to watch and to inspect these institutions with high sombre walls surrounding them and hiding the secret infamies from the public? Who is there to come to the rescue of the poor inmates of these dens of bondage, to which unhappy children are enticed under the guise of religion, and where their pretended benefactors act like jailors and exploit them for some fanatical purpose? The law does not permit the confinement of minors or of persons of any age against their will. Such establishments are a disgrace to the century in which we are living."

The French Government has understood the case well. It has closed up a goodly number of these false asylums; it has already laid its hands on several hundred teaching convents where similar things are none the less practiced because they are not brought before a court. It is doing a work of true humanity, of civilization and social regeneration.

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A subscriber writes from Connecticut: "We had a French missionary preach for us to-day. His sister was in the congregation, and I think she will leave the Roman Catholic Church before long. We have a good many converted Catholics among our members."

### The Work in Porto Rico.

The friends who have been interested in the work of the Rev. A. Lambert, the converted priest, who is laboring so successfully in Arecibo, Porto Rico, will be pleased at the following account of progress of the work which appeared in the July "World-Wide Missions:"

The Rev. C. W. Drees, D.D., Superintendent of Porto Rico Mission, writes under date of June 3: "You would have been delighted with the services in Arecibo on Sunday. It was no extraordinary occasion, yet by actual count there were in the morning service 92 persons. This means much in view of the inveterate Sunday habits of the people in general. In the evening service there were present inside the hall 117 persons and 35 closely attentive listeners at the doors. It was a very warm evening, threatening rain. In the morning service there were several people who had come on foot from their homes, eight miles distant in the hills, for the express purpose of being present at that service. They left at the close of the meeting for their tramp homeward. Others were there from outside villages not quite so distant. The condition of the nether garments of these people showed that the rains had made the roads all but impassable. The Quarterly Conference reports showed that, notwithstanding the setting off of Utuado and its dependencies, there are still 135 members and 203 probationers, classes of 35 children and 40 regular attendants upon worship, besides the occasional hearers. There are 98 enrolled members of the Sabbath schools. Money raised: \$17.81 for current expenses, \$8.30 for pastoral support, \$43 for church building during April and May. There are eight preaching places on the charge."

Brother Lambert has purchased the site for a church and is in need of help to put up a building.

The New York "Evening Post," July 18, reports that the Presbyterians have built three churches in Porto Rico—at San Juan, Aguedilla and Mayaguez—which cost \$12,000 each, and all are paid for. In San Juan they have a hospital, and two women medical missionaries. Their hospital is visited by an average of one hundred patients daily. A division of the field has been made, and it is observed strictly by Presbyterians, who have the west end, Baptists who have the middle, including the military road from San Juan to Ponce, and Congregationalists, who have the west end. Baptists have seven organized churches and four other preaching stations, in the northern section of their field, and five churches in the southern section.

The Methodists have a flourishing school in San Juan, which will soon become a college, beside the church and mission work.

### Progress in Cuba.

From the same issue of the "Evening Post" we take the following:

In Cuba no fewer than twelve different Protestant bodies are at work, with Baptists, Methodists and Presbyterians leading. There are now on the island ninety-two Protestant churches and preaching stations, and 137 Protestant missionaries, not a few of them native Cubans. Protestant membership actually enrolled is 2,500, and there are seventeen native candidates for the Protestant ministry. There are fifty-one church schools, and they and the missions are to be found in all of the six provinces. The completion of the railroad the length of the island has produced new results in Protestant propaganda. Baptists established last year in Santiago and Puerto Principe four new mission stations,

and in Havana and Pinar del Rio provinces, three. Buildings have been erected on the island for Protestant congregations to the value of \$160,000. Presbyterians and Episcopalians contemplate erecting churches in Havana at an early day.

American Christians should give a generous support to the work in these islands which the providence of God opened up to the Gospel. As the Jesuit priest Sherman said of Porto Rico—"A Catholic country without religion"—the Roman Catholic Church, which had control in these islands for four hundred years, had not given the Gospel to the people. Now they are ready and anxious to receive it.

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From Upper New York:

"Though I have been unable to attend your Sunday evening services for the last two years, I always feel deeply interested in your work. The arrival of your magazine each month is eagerly looked forward to, not only by myself, but also by a Roman Catholic family to whom it is passed on after perusal."

From Philadelphia:

"I enjoy reading THE CONVERTED CATHOLIC every month. I wish I could give a large donation to your worthy cause; but I have to content myself with speaking a good word and giving the magazine away to those who will lend it or give it to others.

"Protestants must open their eyes to the dangers of this country from Roman intrigues.

"Go on, dear friend; may the Lord raise up friends to help you to carry on your work. May God bless you in body and soul!"

### THE PHILIPPINE FRIARS AND THE CATHOLIC VOTE.

NOTWITHSTANDING the efforts made by our Government in the visit of Governor Taft to Rome and the offer of \$10,000,000 for their lands, the friars will not be removed from the Philippines. The religious orders are the most powerful branch of the Roman Catholic Church, and the Pope and all his Court could not prevail against them. It is only a strong Power like the French Republic, with the support of the people behind it, that could contend successfully against the religious orders.

The only concession made to American sentiment regarding Church affairs in the Philippines is the appointment of several American priests to episcopal sees in the Islands. A priest named Harty has been appointed archbishop, and priests Rooker, secretary of the Apostolic Delegate at Washington; Dougherty, of Philadelphia, and Hendrick, of Rochester, have been appointed bishops. Except Rooker, these men, as their names indicate, are thoroughly Irish, and doubtless they will seek to govern the Filipinos in spiritual and temporal matters after the manner of the Irish priests among their own people.

The Americans in the Philippines are no better pleased with the retention of the friars among them than the people here at home are at the supineness of our Government. The friars should have been sent out of the Islands after our Government took possession. The Filipinos would have got rid of them in quick order if the friars had been left in their hands.

"Hundreds of them have been put to death or driven from these shores

by the just wrath of those who have suffered in their personal, property or family rights, at their hands," says *The Philippine Christian Advocate*, June 1, 1903. The same paper had the following paragraph in relation to the subject:

The American Government has at last decided not to remove the Spanish friars from the Philippine Islands. The announcement in a cablegram from Washington during the last week came as a surprise to many. But it is hard to see how anyone at all familiar with the immense resources and unvarying policy of the Romish Church can be surprised at such a result. Such is the relation of the Catholic vote in America to the Philippine policy of this or any other administration that he would be a most hardy political leader indeed who would invite the solid opposition of this vote by advocating such a drastic move as the enforced retirement of the Spanish friars.

As might be expected, the monks will endeavor to regain their former power now that the fear of expulsion has disappeared. "With their stay in the Philippines now assured," continues the *Advocate*, "the friars will immediately resume activities, both in Manila and in the provinces. They will reopen their schools and do their utmost to resist the influences which are at work for uplifting the masses."

#### PERSECUTION OF PROTESTANTS HAS COMMENCED.

Simultaneously with the announcement that the friars would remain in the Philippines, the persecution of Protestants and converted Catholics has been revived. The following paragraphs also appear in the same number of *The Philippine Christian Advocate*:

Petty persecutions of Protestants are on the increase. Within the last few weeks services have been broken up by lewd fellows of the baser sort, chapels have been stoned, and Protestant members boycotted. In one town in the province of Pangasinan the priest has shown his Spanish Catholic training by serving notice on a Protestant missionary that he would see to it that that worker was killed if he ever attempted to hold religious services in his town. One or two of our members have been quite severely injured by stones thrown into meetings where they were quietly worshipping God. It is very evident that word has gone out from Catholic authorities in Manila that the way of the Protestant shall be made thorny.

In Calumpit on Saturday evening, April 4, a bigoted Romanist broke up a Protestant prayer meeting by violence. He openly boasted that certain leading men of the town had agreed to support him in such a move and these men accepted the statement as a compliment paid to their devotion to their faith. The matter was brought to the attention of the Executive Secretary, referred by him to the Attorney General and three of the participants in the affair are now lying in jail in Malolos awaiting trial on the charge of disturbing a religious meeting. The fact that the Government authorities have acted so promptly in the matter is a very great encouragement to those of us who believe in religious liberty. It is to be hoped that the matter of their arrest by the provincial Fiscal under instructions from the Attorney General of the Insular Government will have a salutary effect.

It is a pity that our Government cannot find a way of getting rid of these wicked friars. The Catholic vote in the United States is very strong, but the religion of Christ and the rights of mankind are

stronger, and the "righteousness" that "exalteth a nation" should have the first place in the thoughts of all who conduct our public affairs. The politicians who cater to the Catholic vote should remember that that vote is only one-eighth of the entire vote of the country. Protestantism, however, is not united as Romanism is, hence the leaders of the political parties pay little attention to its sentiments on any subject.

Another extract from the Philippine paper:

It seems a little remarkable that we should have had within six months' time a Roman Catholic of very great zeal in his faith made a member of the Civil Commission and Secretary of Education, another of the same faith appointed to the Supreme Court, and another made Superintendent of City Schools in Manila. The *Advocate* hopes that these gentlemen are all broad enough and sufficiently free from partisan zeal to administer the great trusts committed to them fairly and without prejudice.

We echo the wishes of our Manila contemporary, but in proportion as Judge Smith, Judge McDonough and the other officials are "good Catholics," the more zealously will they uphold the claims of Rome to be the only true Church and that Protestantism is a usurpation in Catholic countries.

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### Christ's Mission Work.

#### FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.



## ROMAN PERSECUTION OF FORMER PRIESTS.

**I**F one believe not what Rome teaches, let him be Anathema.

Fear of ecclesiastical wrath is Rome's strongest persuader. If this were destroyed the "Away from Rome" movement would surpass the exodus of the sixteenth century.

The priest knows this very well. With him it is a two-edged sword. It cuts his own heart if need be, and he can wield it to wound others.

\* \* \*

Roman fallacy, Roman hypocrisy and superstition, we will suppose, have opened his eyes. The illusions of youth and early training have vanished. He sought substance and found vacuum, he sought divine truth and found human inventions. He spent the first years of life in contented ignorance; he placidly accepted inherited beliefs; he determined to sacrifice his life so that he might lead others into the places wherein his soul rested. He entered the priesthood, and for years the ardor of youth sustained him, his countenance beamed faith, he preached eternal hope and burned with unselfish charity for his neighbors. Arrived at the years of a man's discretion, he looked beyond the mere habits of a lifetime, he probed beneath the surface, he sought the foundation. The inevitable result. Disappointment. Where rock was expected, sand was found. Where solid earth was expected, a raging torrent appeared. Where a divine foundation was believed to exist, human piling was discovered. One pile was driven by love of power, another by ambition, another by mere arrogance, a fourth by cupidity, a fifth by hypocritical sensualism, and almost innumerable

others by every passion known to the unregenerated heart.

The glamor had vanished. Stern truth stood naked. What shall he do? Denounce the deception, be a man and begin life anew? No, the sword is there. Can he face ecclesiastical wrath? Can he permit himself to be branded an excommunicate, a person to be shunned and avoided as one in league with the Evil One? Can he permit the finger of scorn to be pointed at his aged father and mother? Can he permit every tie of kinship and friendship to be severed?

No, answers the average priest. In Roman parlance, the game is not worth the candle. He cannot stifle the truth, but he can ignore it, as thousands of his confrères have done. He can maintain outward appearance. Though the heart be elsewhere, he can clothe the body in sacerdotal raiment and impose on the unthinking and superstitious multitude. He can relegate conscience to silence, and retain the means of an easy livelihood.

He will pervert the old saying, "Roma locuta est, causa finita est," "Rome has spoken, the case is settled;" sink his individuality in the clerical host; bury truth and honor in hypocrisy; preach and not believe—because the fear of ecclesiastical wrath predominates.

\* \* \*

Not all priests are thinkers. It is easier not to think; moreover, it is safer.

The unthinking, unintellectual priest wields great power. The more unthinking he is, the more devoted and intense he will be from the Roman standpoint. He is regarded

as a holy father, his words have almost miraculous effects. He commands and expounds authoritatively; and there is no hesitation in his words. He believes himself a special ambassador of God, he considers the minutest regulations of his church as divine ordinances and enforces them accordingly. He at least is an honest fool and not a knave. The unbelieving priest who knows better, but who regards his position as a mere stepping-stone to ecclesiastical honors, and therefore enforces with great ostentation his church regulations, he is the knave.

It matters not whether the executioner be fool or knave, the victim suffers alike. It matters not who wields the sword of Roman persecution, the blows will cut.

The purely ecclesiastical punishment of excommunication has lost much of its old-time horror, but the accompanying social ostracism has not lost its sting. It is a severe punishment for a man or woman of thirty or forty years to lose by one step the good will of all relations and friends, to find all past social ties severed, and to start life anew.

This is the punishment with which an arrogant priesthood threatens those who would cast off the Roman allegiance. At first it invokes the trite maxim, "Outside the Church no salvation." As a rule, this makes small impression. The age is too closely allied to common-sense to be frightened by a superstitious bogie.

The next step is the thread of social proscription, and this proves efficacious in most cases.

Rather than see one parishioner renounce Romanism and embrace Protestant Christianity, the average

Roman priest prefers to have hundreds of parishioners who, though they do not believe in the teachings of the Roman Church, yet give it nominal allegiance. The value of a human soul is rated very low, allegiance to the Church is all-important.

Furthermore, it is almost a certainty that through the intermediary of a zealous relative or servant, a death-bed reconciliation will be effected. The dying person need not be conscious of this. It suffices to pronounce the absolution and to anoint the unconscious man with the oils, for, as the Roman theologian argues: if the dying man were in his right senses he would confess his sins, crave extreme unction. Unconscious reconciliation? That is Roman theology! Even the word theology—Theos, God, logos, word, the word or the learning about God—is corrupted under Roman influence.

\* \* \*

If layman or priest leave the Roman Church, the scandal must be minimized. How can this be done to best advantage? By attacking the motives and character of the "renegade."

A stock accusation is: "Father X. was old enough when he was ordained to know what he was doing, there can be no excuse for his renunciation of the priestly vows."

He was old enough. Yes, he was at least twenty-two, old enough for any American boy to know what he is about. But age is a relative thing. An ordinary American boy at twenty-two is as mature as many foreigners at thirty.

Was "Father X." an ordinary American boy? Perhaps he was at the age of twelve, but he certainly

was not at the age of twenty-two. His training, his associations, his character, all lacked the essentials of the ordinary American boy. In place of lessons in self-reliance, self-confidence and independence, he was taught unquestioning obedience, self-distrust and subserviency.

The ordinary American boy is wide-awake. He has eyes and he is taught and commanded to see. He is told again and again, Use your eyes, use your ears, use your hands.

The candidate for the Roman priesthood is trained on different lines. He is taught to close his eyes except to such things as are expressly made for his use. He is taught to close his ears to every sound except such as is authorized by his ecclesiastical superiors. His hands are not taught an honest trade which will make him independent; they are trained in the making of vain signs to which the populace ascribes superhuman powers.

Truly, "Father X." was not old enough to know what he was doing when he entered the priesthood. It was only in the years following his ordination, when the seminary restraints were withdrawn, that he could begin to learn what his boyhood's playmate learned years before. It was only after years that he could see the error of his way, and finally muster sufficient courage to cast off the Roman shackles.

\* \* \*

Another point against him is: "Father Y. loved woman more than his Church. His conduct is an open scandal." This is a variation of the woman at the bottom of everything.

This insinuating attack on character is a great favorite with the

Jesuits and other Roman agents. It matters not to them whether the former priest remained single for years after he left the priesthood, or whether his leaving the priesthood and his marriage were synchronous.

For the sake of argument we will concede that "Father Y." left the priesthood to marry. We will not repeat what others have written concerning the immorality of a celibate priesthood. If wrong there be, two wrongs would not make a right. "Father Y." left the priesthood to marry his wife? Probably another instance where love has ennobled a life. Certainly not the first case where the love of a pure woman has lifted a man above his former self, brought out his better qualities, made him a more useful member of society; in one word, changed his whole life for the better.

The Roman insinuation hints at incontinence, for to the impure everything is impure. To them the true realms of purity are a sealed book. High walls, fanciful garbs and drawn countenances are their outward signs of purity. They cannot tolerate the bright sunshine and nature's green fields, they must add a monastic prison or a convent cell. This perverted ideal permeates all their thoughts, and fortunate is the priest who reads love in the maiden's eye, throws off his bonds and through human love is led to love divine; who is thus led from the ceremonious righteousness of the Pharisee to Christian blessedness, whose *raison-d'être* is God's love.

Intemperance is given as another reason for a priest's renunciation of the priesthood.

Some years after the writer had

left the priesthood, he met a prominent Roman Archbishop. Almost the first word His Grace said was: "Why, you are not what I expected you to be, you don't seem addicted to any vices, you are a gentleman."

It certainly was a pleasure to assure the archbishop that he was mistaken in thinking that all former priests were vicious characters, drunken and immoral. He knew well that men of that stamp do not quit the priesthood or leave the Roman Church. The scandalous, hypocritical priests are all faithful in their allegiance to Rome. The men who abandon that allegiance are honest, independent, self-respecting, God-fearing.

P. J. D.

### Image Worship.

BY A SUBSCRIBER OF THE CONVERTED CATHOLIC.

As I drove to town one Saturday I overtook a young man and invited him to ride with me, which he did. He said he had been in California, which had been a good place for a laboring man until the "heathen Chinese" had been brought in.

"Why do you call them 'heathen'?" I asked.

"Because they are heathens," said he.

"Have you been to their temples?"

"Yes," he replied, "I have been in their joss-houses and have seen their gods."

He could not tell what the idols represented, but the Chinese worshipped them, and so they were heathens.

"Now, my friend," said I, "are you a Roman Catholic?"

"Yes, sir; I was born a Roman Catholic, and I mean to stick to my religion."

"Is there not idolatry practised in your Church?"

"No, sir. Our Church is the only true one, and outside of it there is no salvation."

"So I have heard; but I would like to ask you one question. When you go to your church to-morrow morning, before you take your seat you will take off your hat and bow and kneel before the image of the Virgin Mary at her altar. Now what do you mean by that act?"

"Oh, that's the custom, and we all do so."

"Yes, but what do you mean by that custom?"

His only reply was, "We all do so."

"Well, I will tell you how it looks to me. It is an act of worship to that image, and is therefore idolatry, just the same as that of the Chinese heathens whom you saw in California. We read in Exodus xx, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.' And then some of your devout old ladies, like your mother, fall down on their knees and say, 'I worship Thee, Most Blessed Virgin; intercede for me,' and so on."

This took all the steam out of him, and I had the floor all the rest of the way to town, while I told him to put away his catechism and take the Bible as the rule of his life, and to leave the priest and the Church severely alone.

Extra copies of this issue of THE CONVERTED CATHOLIC have been printed as a tribute to the dead Pope.

### Nearly a Million Aliens.

Several correspondents have asked us for the immigration statistics of this year. We are pleased to give them in authentic form in the following dispatch from Washington to the New York *Tribune* last month:

Ignorance, illiteracy and indifference to government are the chief characteristics of arriving aliens, with a tendency to settle down in the large cities, and these Commissioner Sargent thinks the chief dangers from immigration. This class of foreigners has no knowledge of or sympathy for American institutions; they do not seek homes or employment except in the squalor of the cities, where their presence and influence are impediments.

The following statement shows the number of immigrants arrived in the United States, by countries, in the fiscal year ended June 30, 1902, and June 30, 1903, respectively, showing increase for each country:

Country.	1902.	1903.	Increase
Austria-Hungary .....	171,989	206,011	34,022
Belgium .....	2,577	3,450	873
Denmark .....	5,660	7,158	1,498
France (including Corsica).....	3,117	5,578	2,461
German Empire .....	28,304	40,086	11,782
Greece .....	8,104	14,090	5,986
Italy (including Sicily and Sardinia)....	178,375	230,622	52,247
Netherlands .....	2,284	3,998	1,714
Norway .....	17,484	24,461	6,977
Portugal .....	5,307	9,317	4,010
Roumania .....	7,196	9,310	2,114
Russian Empire and Finland.....	107,347	136,093	28,746
Servia, Bulgaria and Montenegro.....	851	1,761	910
Spain .....	975	2,080	1,105
Sweden .....	30,894	46,028	15,134
Switzerland .....	2,344	3,983	1,639
Turkey in Europe.....	187	1,529	1,342
England .....	13,575	26,219	12,644
Ireland .....	29,138	35,310	6,172
Scotland .....	2,560	6,143	3,583
Wales .....	763	1,275	512
Japan .....	14,270	19,968	5,698
Turkey in Asia.....	6,223	7,118	895
Other Asia .....	36	577	541
Australia, Tasmania and New Zealand...	384	1,150	766
Philippine Islands.....	126	132	6
British North America.....	636	1,058	422
Other Central America.....	254	597	343
Mexico .....	709	528	—
South America.....	337	589	252
West Indies.....	4,711	8,170	3,459
All other countries.....	614	1,040	426
Total immigration.....	648,706	857,041	208,303

**THE CONVERTED CATHOLIC.**

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
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to Evangelical Christianity.

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class matter.

**Various Notes.**

Orders continue to be received for the book, "A Year in St. Margaret's Convent." We hope soon to announce the date of publication. It will be a great convenience if all who desire to possess one or more copies of this excellent work, so suitable for the home and Sunday-school library, will send their orders in advance.

**A Booklet on Christian Science.**

A few years ago we published an article by Rev. James M. Gray, D.D., of Boston, on Christian Science, which was the best on that subject we had read and our readers generally said the same thing. Now we can commend another booklet on Christian Science by Rev. Dr. A. C. Dixon, formerly of Brooklyn, but for the last year or so pastor of a Baptist Church in Boston. It gives facts about Christian Science, the Christian Science Apostasy, how Christian Science wrests the Scriptures, etc. Even Christian Scientists themselves will be interested in what a bright, aggressive, evangelical pastor says about them. The pamphlet is published by W. H. Smith, 25 Stanhope street, Boston, Mass. Price, ten cents.

**The Magazine an Educator.**

A Christian and patriotic subscriber in Ohio in the course of an interesting letter says:

"I should feel lost without your excellent magazine, THE CONVERTED CATHOLIC. I wish the members of every family in the United States could and would read it. I think it would be such an educator that the affairs of our great Government would be viewed in a far different light, and true American citizenship would reign supreme.

"I wish I could do more towards helping you in your grand and noble work than merely subscribing for the magazine."

[Our correspondent's wish that every family in the country "could and would" read this magazine might be largely realized by increasing its circulation. There are thousands of such families as our friend refers to who would read it if we could reach them or send it to them. THE CONVERTED CATHOLIC has never been pushed as a business venture. Its founder and editor has been too busy in evangelical work to attend to the business side of the magazine as a regular "business manager" would have done. Hence its life and growth have depended upon the kindness and energy of those subscribers who have recommended it to their friends. We want all who read the magazine to make themselves special agents to increase its circulation. Many families who "would" read the magazine with pleasure and profit "could" thus be reached. We thank our friend, and, indeed, all our good friends for their kindness in sustaining and extending the work.]

A friend writes: "I want the magazine in the house, for it is clean, nice and instructive. I have never seen you face to face, but we shall meet in the morning of the Resurrection if we continue to be overcomers. May God help you and guide you in your work is my earnest prayer."